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BEECHER'S THEOLOGY.

He Is a Moral Christian Evolutionist, and Wants a Belief Rosted in Science.

[Chiengo Inter-Ocean.] The Rev. Dr. Kennard yesterday recived the following letter from Henry Ward Beecher regarding his sermon

Chiengo, July 23.—Grand Pacific otel. The Rev. Dr. J. Spencer Ken-Hotel. The Rev. Dr. J. Spencer Kett-nard-Dar Sir. I have read your reported sermon, delivered yesterday, with great futerest. I have to thank TARLTON, JORDAN & TARLTON, Levy you for your kindness of feeling manfrested and the absence of that rigor of orthodoxy which seems to be but a sovert form of saying "damn you. But I am not saying this as an expression of surprise. One would have expected that excellent spirit in you. But the point of my gratification is that the time has come for an honest discussion of the views of the old and the new theology. If conducted in a Christian spilt, good cannot but come out of it. It is hardly to be expected that either side will have a whole victors. But another coneration will find itself upon a higher level. Allow me to say of my own possition, that I know that I am orthodox and evangelical as to the facts and substance of the Christian religion; but equally well I know that I am not corthodox as to the phylosophy which has hitherto been applied to these facts. A cornial Christian religion; I am a cordial Christian evolutionist. I don't agree by any means with all of Spencer, his agnosticism—nor all of Huxley, Tyndall and their school. They are agnostic. I am not, emphatically. But Law, and the contract of the part of the part of the part and soid on commission; Coliccions quickly made and remitted; Correspondence soilcited and information accurately and readily furnished.

Hall & Pattrox, Attorneys at Law and Land Agents. Allow and A old and the new theology. If con-

all of Spencer, his agnosticism—nor all of Huxley. Tyndall and their school. They are agnostic. I am not, emphatically. But I am an evolutionist, and that strikes at the root of all medieval and orthodox modern theology; the fall of man in Adam and the inheritance by his posterity of his guilt, and side public square. by consequence any such view of atonoment as has been constructed to meet this fabulous disaster.

Men have not fallen as a race. Men have come up. No great disaster met the race at the start. The creative de-cree of God was fulfilled. Any theory of atonement must be one which shall meet the fact that man was created at the lowest point, and, as I believe, is as to his physical being evolved from the animal race below him, but as to his moral and spiritual nature is a son of God, a new element having came in, in the great movement of evolution, at the point of man's appearance. Man is universally sinful, not by nature, but by a voluntary violation of known laws. In other words, the animal of atonement must be one which shall In other words, the animal passions of man have proved to be too strong for his moral and spiritual na-Paul's double man, the old man and the new man, is a grand exposition of the doctrine of sin, especially in

seventh Romans—
But enough of this: 1 am not in my preaching attacking orthodoxy. I belong to this wing of the Christian army. But I cannot get my own views out, except by a comparison of them to the disadvantages of the standard views. If to any I seem to bring wit and humor to an irreverent central metals. Brenham, Texas, which is the comparison of the standard views. If to any I seem to bring wit and humor to an irreverent central metals. use, I can only say I do it because I cannot help it. So things come to me. So I must express them—but not as a sneer or scoff-though often with impetuous feelings, and with open mirth. A BELIEF ROOTED IN SCIENCE.

My life is drawing to an end. A few more working years only have I left. No one can express the earnest-ness which I feel that, in the advance science, which will inevitably sweep away much rubbish from the beliefs of men, a place may be found for a higher spirituality, for a belief that shall have its roots in science, and its top in the sunlight of faith and love. For that I am working and shall work as long as I work at all. The discussion has begun. God is in it. It must go on. It is one of these great movements which come when God would lift men to a higher level. The root of the whole matter with me is, in a word, this: Which is the central element of moral govern-ment, love or hatred? I say hatred, for inhuman hands that is what justice has largely amounted to. I hold that they are not coequal. True justice, in its primitive form is simply pain, and this suffering is auxiliary, pedagogie—the schoolmaster, until men are enough developed to work by love. Love is not auxiliary. It is the one undivided force of moral government to which God is bringing the uni-

I should wish to live in the affection and confidence of my brethren in the christian ministry, but I cannot for the sake of carning it yield one jot or tittle of loyalty to that kingdom of love which is coming, and of which I am but as one crying in the wilderness, Prepare ye the way of the Lord."
I am affectionately yours,
HENRY WARD BEECHER.

A Shot at Chalmers.

[New York Tribune.] General Chalmers is indignant be-eanse in 1880, with Hancock's plat-form of "a free ballot and a fair count" upon their lips, the Democrats fired cannon at the polls in Oxford, Miss., "to intimidate Republican voters." This is a little too much—even from Chalmers. It was in this very campaign of 1880 that Chalmers, as the Chaimers. It was in this very campaign of 1880 that Chaimers, as the Democratic candidate for congress in the Sixth district, was the benificiary of the grossest frauds committed by his party. Over 4,000 votes legally cast for his opponent were thrown out on trivial and unlawful pretexts by Democratic canvassers, and it was only because of his rage at losing his seat tu congress, and because he his seat in congress, and because he thought his party should have supported him more fiercely in the contest in the house of representatives, that he turned reformer at all. It is impos-sible that a man with his record should be accepted as an ally in good standing by the Republicans, and his long speech at Jackson, which was evidently an attempt to strengthen himself after the repulse given him by the Mississippi executive committee a few weeks are will not avail much ago, will not avail much. The independent sentiment—such as there is— in the Democratic party at the south cannot gain anything from such a

tobacconist's clerk in Boston brought the wooden Indian in the other night. The proprietor, who is near-sighted, being unconscious of the boy's freak, rushed out and grabbed what he supposed was the Indian and dragged it into the shop. It proved to be an Irishman, well tanked with fire-water. For a time there was war

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